

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XVIII. JUNE, 1895.

No. 6.

PRELUDE.

FLOWER in the crannied wall,
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.—*Tennyson.*

NATURE speaks of God all the year, if we look and listen, but to most dwellers in the Northland the blessing of the snow-drift is in the contrasting comfort of the hearth-fire, the beating storm in the sweet shelter of home. It is June that pre-eminently calls attention to divine love through outward manifestations, when every flower that unfolds its perfect petals seems to say, "I, too, am a messenger." Then the mystery of leaf and bud is almost revealed, and we glimpse "what God and man is." . . . Every day as infinite Love is expressed through beauty and power, finite love shines back in trust and service. The age feels a summer impulse of growth Godward, and the "increasing purpose" which runs through all life becomes more apparent. Is it not manifest in the Student Volunteer Movement, in the consecrated persistence of home workers, in the miracles of missions, in the closer kinship of nations, in a general unifying of work, in spite of diverse language and ideas? Are these not forerunners in their various ways of the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?" Then no people will be "foreign" who recognize a common Father, no country remote where the Gospel is declared. Every land will be "fatherland."

WORKING NOTES.

PARTICULAR attention is called to the letter from Miss Phillips about "An Important Acquisition." There is more to follow regarding it, which should not hinder immediate prayerful and practical interest in the development of such possibilities. . . . Miss Beebee Phillips has been officially accepted by the Woman's Board as a kindergarten missionary to India, and will sail with Miss Coombs in the autumn. In May she spoke winningly to audiences in Rhode Island, by whom she is especially "adopted." . . . Send a 1-cent stamp to Rev. Arthur Given, 457 Shawmut Ave., Boston, Mass., for a map (8 x 10) of "The F. B. Mission in Bengal and Orissa." . . . A leaflet on "Doctoring in the Jungles," by Dr. Nellie Phillips will be furnished free—until the supply is exhausted—by Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I. . . . We hope that Miss Barnes's special letter for Children's Day (see Junior Dep't) is not too late for the June meetings. . . . Mrs. B. D. Newell, the energetic secretary of children's work in Maine, is sending attractive cards, printed in colored inks, to the little folks, encouraging them to more active effort for their missionary. . . . Mrs. Fletcher of Massachusetts is always wide awake to the needs in this direction. We get helpful ideas from her letters and articles. . . . Miss Lizzie Moody, who presents "The Student Volunteer Movement," is the home mission agent of the Michigan W. M. S. One writes from that state, "She has done invaluable service in this line." . . . It is hoped that many of our workers may have the benefit of the Woman's Convention, at Ocean Park, of which Miss DeMeritte gives the bill of fare. . . . An interdenominational committee is preparing for a "day of humiliation and prayer," to be observed simultaneously by all woman's missionary societies. Mrs. Alta Phillips, Canterbury, Ohio, is appointed to represent the F. B. W. M. S. on this committee. . . . The majority of the portraits of "Some of Our Well Known Workers" are prepared expressly for the HELPER.

The present series is designed to introduce more familiarly a few who are actually in office to day; not, by any means, to exclude any of those whom also we love to honor. . . . If you have not read the appreciative comments, by Rev. E. R. Stiles, on the Reading Course of the F. B. Woman's Missionary Society, in the *Star* (May 2) and *Free Baptist* (April 30) please turn to those numbers.

THE ENCYCLOPAEDIA OF MISSIONS.

A WRITER in *The Student Volunteer* very truly says, "A missionary library is one of the first essentials to raising and maintaining a missionary spirit." The "Encyclopædia of Missions" is a library in itself, a necessity to the specialist, an invaluable aid to the clergyman and local worker, and a rare book of reference to all who would gain a wider information of the magnificent work of missions in many lands. It should do special service in the college library—the educator of the student volunteer; in the Sunday school, where the boys and girls must gain missionary inspiration and facts through inspired and well read teachers; and in woman's auxiliaries, which are pre-eminently for the purpose of disseminating missionary intelligence.

The plan includes two general departments. 1. Organized effort—histories of the work of societies at home and abroad. 2. The countries in which, the races for which, that work is carried on, and the religious beliefs encountered. Accompanying these are a gazetteer of mission stations, biographical sketches of missionaries, statements of Bible versions, articles on special topics closely related to the work of foreign missions, maps—including political, missionary, and language maps—appendices of bibliography and statistics, etc.

As an illustration of the completeness of the work, we turn to the subject of study this month. Under "Africa" are twenty-seven pages of descriptive matter and six maps, besides the reports of special work in that country, and a valuable—if

painful—contribution on “The Liquor Traffic and Missions.” The editor, Rev. Edwin Munsell Bliss, does not claim that so large a work is wholly free from inaccuracies. He solicits the report of any error. In the story of the life of the Free Baptist Woman’s Missionary Society a few omissions will be noted, and one inaccurate statement regarding the support of our Bible women; but the publishers, with characteristic courtesy, have signified their willingness to revise it with a revision of the work. The encyclopædia has been prepared with great care and expense. We believe it has also been “a labor of love.”

SOME OF OUR WELL KNOWN WORKERS.

IV.

MRS. S. C. G. AVERY.

BY MRS. J. A. LOWELL.

THE subject of this sketch was born in Wells, June 27, 1847. She graduated from Maine State Seminary in 1867, and, having an unusual musical ability, subsequently spent six months at Music Vale Seminary, in Salem, Conn., taking lessons on the piano, guitar, and organ. After leaving this institution she was, for a while, teacher of music and drawing at Lapham Institute, R. I., then under the care of Professor Geo. H. Ricker. She was married in 1881 to Rev. Newell Avery, and has followed the role of pastor’s wife in Epsom, Water Village, and Manchester, N. H. In all these places she has been a true helpmeet to her husband, seeking by every means in her power to increase his usefulness in the grand work in which he is engaged. The crude young girl, who at her graduation sought to instil into her audience the value of “little things,” has developed into the self reliant woman, whose experience these past years has taught her that life is but an accumulation of “little things,” and to faithfully discharge the *little duties* is the best preparation for the larger and seemingly more important ones that may fall to one’s lot.



MRS. S. C. G. AVERY, CORRESPONDING SECRETARY.

From its organization until last summer, when she resigned the position, Mrs. Avery has been the recording secretary of the Educational Bureau at Ocean Park. She is now its president. Her interest in mission work has been sensibly felt, not only in the churches over which her husband has presided, but also in the Association and Quarterly Meeting with which those churches were connected. Through her influence an organization was effected in the Wolfeborough Quarterly Meeting, and also in the Merrimac Valley Association, and in many of the churches of these associations missionary meetings are regularly held. That a vast amount of good has been accomplished by these organizations goes without saying.

In October, 1893, on the resignation of Mrs. Lowell, the subject of this sketch was unanimously appointed corresponding secretary of the Free Baptist Woman's Missionary Society. Those conversant with this office know full well that it is one of much responsibility and importance. The frequent correspondence necessary in such a position brings one into close touch with our missionaries as nothing else can. That Mrs. Avery is fully competent for the many and various duties this position involves, none who know her intimately will doubt; for her heart is in the work, and where the affections are enlisted, other things being equal, there may be little fear for the result.

In the full vigor of womanhood, with a heart deeply interested in every good work, a bright future seems to be before her; for to be a factor, however small, in the world's progress, a worker in its wide harvest field, is to be a member of the Master's own household; composed of those who cheerfully obey the command, "Son, daughter, go work to-day in my vineyard."

Wells Branch, Me.

THERE are silver books, and a very few golden books; but I have one book worth them all, called the Bible.—*John Newton.*

THE STUDENT VOLUNTEER MOVEMENT.

BY LIZZIE MOODY.

THE scene was Mt. Hermon (Mass.) ; the characters 251 young college men invited by D. L. Moody to spend four weeks in Bible study at his home. Time, July, 1886. Two weeks passed before the subject of missions was even mentioned in the conference.

But one young man from Princeton, feeling that God would summon from the boys present a few at least who would give themselves to foreign service, called together those who were looking forward to that work. Twenty-one students came, and several of these had not yet definitely decided the matter. They began to pray that the spirit of missions might fall upon the meetings of the conference. A few evenings later Dr. Pierson addressed a mass meeting, the key-note of his thoughts being "All should go, and go to all." A week passed, another meeting was held, known as the "meeting of the ten nations." It was addressed by sons of missionaries from three different lands, and seven young men of different nationalities. The appeals given were not more than three minutes in length, and were closed by each speaker repeating, in the language of his country, the words, "God is love." During the next eight days the volunteers increased from twenty-one to one hundred.

A deputation of four students was chosen to represent the Mt. Hermon conference, and during the next school year Wilder and Forman visited 167 institutions in the United States and Canada, quickening the mission spirit and securing volunteers in nearly every one of these schools. At the close of their year's work 2200 young men and women had taken the volunteer pledge, and in the spring of '91 over 6000 had pledged themselves, "God willing, to become foreign missionaries."

In 1889 a plan of organization was completed, and with the motto, "The evangelization of the world in our generation," ever before them, this mighty band of college students

throughout our broad land unitedly have been working and praying for the coming of Jehovah to all people. In each college the volunteers are united in what is known as the "Volunteer" or "Mission Band," and hold regular meetings for prayer and study of missions.

Two international conventions have been held, one in Cleveland in '91, and the other at Detroit in '94, the later being the largest student gathering ever held in America. At that time official reports were given of 686 volunteers who had already sailed to foreign fields.

Three secretaries are employed by the movement, traveling, corresponding, and editorial, and the headquarters are at Chicago.

A monthly organ, *The Student Volunteer*, is proving a most helpful factor in the work.

Our institutions, Hillsdale, Bates, Parker, etc., have felt the power of this movement, and our field in India rejoices to-day because of student volunteers who have reached her shores.

The church should feel that in this great student uprising is her hope and the hope of dying millions, and uphold it with her prayers, sympathy, love, and financial aid.

Hillsdale College, Hillsdale, Mich.

THE RELIGIOUS EDUCATION OF CHILDREN.

II.

BY GRACE GRENELLE.

THE question may be asked, "When would you instruct the child in the doctrines of a special denomination?" That must be decided by others. Doctrine was not included in my own training, and I cannot feel that it is essential. If the child learns to love God, his day, his word, his service, if he believes in the story of the cross, and tries to live in the spirit of Christ, he will naturally be prompted (often at a very early age) to unite with the church which he has learned to attend and support. Let us look for these "early conversions."

Children may come to Christ more easily than older persons, and our instruction should leave the way open for an early acknowledgment of Christ as Lord and Saviour.

As to doctrine he may indeed hear in his home discussions of mooted points, and learn from the opinions of others. But if he be permitted to form his own conclusions, and urged to be independent in religious views, he will probably make a Christian of broad sympathies, and his independence in opinions will serve to strengthen his position—just as the arithmetic problem worked without assistance is worth more than many solved examples of the rule.

There are certain things to be avoided beside the catechism and doctrines. Children often gain a material conception of spiritual truths which hinders much in later development. Why let the child sing, "There is a happy land *far, far* away," when Christ said, "The kingdom of God is within you"—*not* far away. Again, why let the child think of heaven as a throne, a judge, a crowd singing all day long! Such a material conception has kept many children from desiring the happiness of the next world, from imagining the satisfaction of fuller knowledge of God.

There are many good books of Bible stories, but the mother should carefully discriminate. Read them, notice the illustrations, see whether the ideas and pictures are such as you would wish the impressible memory of your child to receive.

Finally, let reverence be regarded as of prime importance. No one can love God as a Father and speak lightly of his name or his worship. Teach the child to enter heartily into all divine service. Let the Baptist child be glad if he can follow correctly and earnestly the Episcopal service, if he chances to be in that church, though it differs so widely from his own. Men reach God's truth by different roads—teach your child to respect every avenue of Christian service. It will broaden his conception of Christianity, and increase his interest in his own ritual. You teach your child to walk

straight, to handle knife and fork at table, to say "Please" and "Thank you." Be just as careful to have him bow the head or kneel for prayer, to enter into the singing of hymns, to attend to the sermon, to have a share in the collection. Tell him that it shows ignorance and lack of culture to be disorderly while others are worshiping our Heavenly Father; and teach him that love to God should prompt him to show God's name and words the same respect—yes, more than he would show to his earthly parents. Your care in this regard will be rewarded in later years when you see in your child a keen appreciation of that most beautiful trait—reverence, for all that is right and true and holy. The thought of God's abiding presence and watchful care will keep the child from many an act or word of deception and impurity. "Thou God seest me" need not teach the child to hate the Judge of all the world. He may be taught love rather than fear as a law, and will dread hurting the All-loving Father more than enduring his punishment.

On a broad foundation of love and faith let us establish the child's religious character, and let us help the children to desire to send the comfort of this knowledge to those who have it not. Unselfishness and generosity *must* give the love of missionary work, for the child will long to have the rest of the world share his privilege of faith and worship.

Milton, N. H.

THE WOMAN'S CONVENTION.

THE Woman's Convention, at Ocean Park, Me., begins Aug. 12—only two months before our annual feast of good things will be here.

This summer school for our missionary workers is growing in favor. Last year it was better attended than ever before. As the coming season it is meant to be a home, church, and missionary helper, we hope for a large gathering of all interested in these things.

The convention opens at 9 A. M., Monday, Aug. 12, with a devotional, to be followed by the usual business meeting of the Educational Bureau. This is a very important meeting to all interested in the management of Curtis Home and of the Blake Industrial. Every one who pays an annual fee of fifty cents has voting power at this meeting. The Educational Bureau believes in *men's* rights, and so gives them the ballot!

Monday afternoon, in answer to a call for it, there will be a mothers' meeting, conducted by Mrs. E. Burlingame Cheney. Such a meeting, and by Mrs. Cheney, ought to call out every woman at the Park interested in the home, either as mothers or grandmothers. As for the rest—well, they surely wish to know how to preach to other folks what they are not obliged to practise themselves!

This is followed immediately by a tithers' convention—something entirely new, and in the hands of the young people's missionary, Rev. E. B. Stiles. There will be papers and talks by Mrs. Stiles, Miss DeMeritte, and, it is hoped, Mrs. O. R. Bachelier. A question box will be conducted by Mrs. Stiles, and others may have a part in the convention.

Miss Anna Barrows will lecture in the evening. She is so well known as a teacher in domestic science, as a lecturer in summer assemblies, especially Fryeburg, and as editor of the *New England Kitchen*, that she needs no introduction. Her subject will be "Higher Civilization through Better Foods." The lecture is meant for every one who cares anything about what they eat, and who does not? Tuesday morning Miss Barrows will talk on "Simplicity in Housekeeping." The meeting will be very informal and everybody who will can ask questions.

In the afternoon will be the annual New England Missionary Workers' Conference, in charge of Miss Emily D. Jordan, New England home secretary of the Woman's Missionary Society. She will give an outline of it in the July HELPER. It promises to be a very attractive meeting to all interested not only in the

different departments of the society's work, but in general missionary work as related to it.

The convention will close with an address in the evening by Miss L. C. Coombs. Her subject will be "India," which will be illustrated by persons in costume representing the dress of Hindu men and women, zenana women and girls, Santal women, etc. All will want to hear her, especially as she intends to return to India the coming fall.

The entire convention is under the auspices of the Educational Bureau, which has also in charge the children's normal Bible lessons at the Park, and a normal missionary class. To all these meetings everybody is cordially welcome.

Ladies who have made no other arrangements for entertainment during these meetings will do well to write to the matron, Mrs. R. M. F. Buzzell, Lewiston, Me., and secure rooms at Curtis Home.

LAURA A. DEMERITTE, *for the Convention Committee.*

THE best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She has cast in more than they all." Of Mary he said, "She hath done what she could." And to the Canaanitish mother he said, "O woman, great is thy faith; be it unto thee even as thou wilt."—*Dr. Herrick Johnson.*

"It is not the money that sanctifies the heart, it is the heart that sanctifies the money. It is not the measure of your beneficence, it is the force and power of goodwill in it, that renders it acceptable to God."



from the field.

AN IMPORTANT ACQUISITION.

[Letter from Miss Hattie Phillips.]

BALASORE, Feb. 23, 1895.

DEAR READERS OF THE "HELPER":—

The letter of our president, Mrs. Davis, in the January HELPER, recently to hand, has opened the way for a further communication on one of the topics mentioned, viz., that of the projected home for our ladies in Midnapore.

As stated in the article referred to, the parent society offered us a site within their boundaries, and at first it seemed to us that we could do no better than accept their kindness. During the session of our Yearly Meeting in Midnapore last November, however, it was rumored that the old district jail, which was abandoned several years ago, was to be given away for educational or benevolent purposes. Some of our ladies immediately went and looked over the premises, and being convinced that it would be of very great advantage to us to secure it, an application for it was at once sent in to the proper authorities. We were told that the lieutenant-governor of Bengal was to visit Midnapore in January, and that the matter should properly come before him.

In the meantime Mrs. Smith enlisted the interest of a gentleman high up in government service—one who has repeatedly proven himself a friend to our missionaries—and through his intervention the lieutenant governor came to Midnapore favorably inclined toward our application. Although there were others that had been entered earlier, and although two influential officials were either indifferent or hostile to it, still, having laid the matter before our God, asking him to grant or withhold as was best for the interests of his work, we felt a

degree of confidence that precluded surprise when the decision was rendered in our favor. The lieutenant-governor, Sir Charles Elliott, was accompanied by Lady Elliott, and both of them, in conversation with our ladies, evinced a very lively interest in medical work for the women of India; and Sir Charles declared himself pleased to give us the property, while Lady Elliott expressed the wish that the women's ward of the government hospital in Midnapore might be put in charge of our lady physician, better known as "Dr. Mary" than as Dr. Bachelor.

Recognizing the desirability of the place for our work, and knowing there were other applicants, our ladies offered Rs. 1000 (about \$275) which is a merely nominal sum when the real value of the place is considered. But Sir Charles decided to lease it to us on a merely nominal rent, with the understanding that if ever it ceased to be used for benevolent purposes it should revert to government. Hence I understand that the Rs. 1000 is declined as being *purchase* money.

Mrs. Davis told her readers that the sum required for this ladies' home and necessary out-buildings (stables and cook-house) was \$2500. She did not tell you, and possibly for the reason that she did not know, that double this sum was nearer the amount we really needed to put our work on a thoroughly firm footing. Don't be alarmed! I'm not going to ask for a cent beyond the specified \$2500. Are you wondering why we didn't say plainly what we needed? We didn't *dare*, at least we knew it was of no possible use to ask for it. And why do we need so much? (1) Our girls' school has no home of its own, but takes refuge wherever it can. (2) We have numbers of little Christian communities scattered in villages, where there are no good schools for boys even, not to mention girls, and we need boarding accommodations where these Christian girls can live, and get at least an elementary education, and come under more decided civilizing and Christianizing influences. (3) We need a hospital for women and children,

where Dr. Mary can keep difficult cases that come from a distance, and give them the attention essential to recovery.

(4) A dispensary is an indispensable adjunct of our present work. (5) We need a widow's home, where women who come to us from among the heathen can be helped to maintain themselves. Funds for this object have been coming in. (6) A refuge for unfortunate women who would win once more the right to look honest people in the face.

All these are *necessities* of our work, and yet so weak was our faith that we hardly ventured to discuss, even among ourselves, the possibility of their attainment, much less to represent them to our home constituency. And now, how has our blessed Lord put to shame our weak faith!

"Better hath He been for years
Than our fears."

Not only has he led our Board to approve the building of the ladies' home, but he has freely given us a piece of property which places the opening up of all these various lines of work within comparatively easy reach. And, having said this, I am sure you will be wondering what this jail can be like. For this reason I have drawn a plan which gives a general idea of the place, and which I hope the HELPER will be able to place before its readers.*

In closing I wish to say, that, so satisfied am I that this gift has come to us in answer to prayer, that there is in my heart a great desire to burn this fact into the structure itself, in order that so long as it stands (and may that be until the Lord comes) it will be a monument to the faithfulness of our God; and this, too, has been made possible. By the generosity of a personal friend I hope to place in the ladies' home a slender panel memorial window, inscribed, "Before they call I will answer, and while they are yet speaking I will hear."

And now let no one think that here is opportunity for a

* The plan, accompanied by Miss Phillips's careful and interesting account of the whole property, will appear in our next number.—EDITOR.

little relaxation ; that, because the Lord has given us so much, we can afford to give less. To my mind the acceptance of this trust involves the obligation to exert ourselves to the utmost to develop its glorious possibilities.

As regards a name for the place, "Elliott Villa" has been suggested, in recognition of the kind offices of our noble lieutenant-governor. But, in accordance with the suggestion of Mrs. Davis, we shall hold ourselves in readiness to accept a name along with the still lacking \$1500.

Yours with abounding gratitude to the Giver of all good,

HARRIET P. PHILLIPS.

**EXTRACTS FROM A PRIVATE LETTER FROM MRS.
BATES.**

THE HELPER is like a letter from home to me, and the familiar names and faces are very dear. I am a loyal Free Baptist and rejoice in all our work. . . . I suppose you know that we have a daughter, Carrie B. Bates, in the Christian Alliance Mission, with headquarters at Akola, Berar, India—so I hear from India every week. If people here could only see what our missionaries do of the cruelties, superstitions, and distress of a heathen land, we would not need to plead so much for money. In one letter Carrie said: "It is frightful to think of the cruel way the native doctors treat their patients. A young woman had some boils on her back, and 180 leeches were applied. At last they called the missionary doctor, but it was too late ; she had lost so much blood that she died. A man died of a snake bite, and they had a charmer try to bring him to life by boring a hole in his head, etc. . . . I have been out to a near village this evening, and had the best time I ever had in speaking to the people. They listened so well it seemed as if I could give my life for them, if that would bring them to Jesus." . . . I began earnest work nearly fifty years ago, and, with one exception, have hardly lost a day a year, so I have had my full share of joy in service for Christ ;

and I am sure, unworthy as I feel, the sunset will be golden. May God bless you more and more. Affectionately,

(MRS.) ANNE S. D. BATES.

Fabius, N. Y.

WHAT OF GOD'S STEWARDS?

DEAR SISTERS:—

What can be done to start into *real Christian living* the stewards of God's money? They hold on to the Lord's own with such a tenacious grasp as nothing can seem to move or loosen. Hundreds of men at this moment hold the money that, if sent where it honestly belongs, would at once make our India mission a wide-spreading power—would send live workers to fill the places that have been open doors for years—would feed the many thousands who are “perishing for lack of knowledge,” and who have long been begging for “crumbs” from our Gospel table.

Hasn't somebody got words, baptized with the power of the Holy Spirit, that shall pierce through the “joints of the harness” of these incased embezzlers of God's money, that shall kill in them the criminal love of it, and bring it out to its rightful use? Let us pray that such a prophet may appear—voicing himself in the *Star*, the *Free Baptist*, and the *HELPER*.

New Hampton, N. H.

S. P. B.

A PLEASANT EVENT AT STORER COLLEGE.

ON the last day of the winter term there was an event at Storer College which we wish many of our friends in the North might have witnessed. It was an exhibition of cooked food given by the advanced class in cooking—the first class to complete the course in this department. The exhibition was held in the sewing room. Each girl in the class had the privilege of inviting one friend. At one table chocolate and cake were served, while another long table contained the good things only to be looked at, proofs of the good work done in.

the cooking class, and each article was marked with the name of the girl who cooked it. There were loaf-bread and biscuits, light and well baked, roasted chickens, puddings, pies, and cakes, fish-balls and croquettes, all temptingly arrayed; and, to crown all, an invalid's tray looking so inviting as to almost make one wish to be sick. If our friends who have taken so much interest in our domestic science department could have been present on this occasion they would have felt paid, I am sure, for the efforts they have made for this work.

Harper's Ferry.

MARY BRACKETT.

A STATEMENT.

SOME years ago the F. R. Woman's Missionary Society received some money which was collected for the purpose of helping to build a health resort in the hill regions of India for the use of tired missionaries. That money has been at interest, and now aggregates about \$190.

The sanitary home is not, for several reasons, practicable, the real need being a missionary home at Midnapore. On this account the Board proposes to appropriate the fund for such a home—mention of which is made in Miss Phillips's article in this HELPER—if the donors do not object.

We have no list of the individual contributors, so we give this public notice of our intention. If any donor objects to such a disposition of the money, and will so notify the treasurer, stating the amount of his or her contribution, it shall be held as a sanitary fund. LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

WE call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

—Ellen P. Allerton.

Helps for Monthly Meetings.

JULY.—AFRICA.

CURRENT TOPIC.—“The Student Volunteer Movement.”

Suggestive Program.

Scripture reading, Ps. 68 : 31 ; Acts 8 : 26-40.

Prayer—for volunteer students.

Singing.

General facts about Africa (with map study) : country, climate, products, population, dwellings, general character of people, religions, superstitions, slave trade, missions, testimony of noted travelers, encouraging facts.

Brief sketches of the lives of Moffat and Livingstone. Paper, “The relation of the liquor traffic to missionary work in Africa.” General conversation.

Prayer—for missionaries and their work in Africa ; that Christians in all lands may awake to the need and remove the source of the terrible hindrances to the work in that country.

Singing.

FOR REFERENCE.—“The Miracles of Missions,” by Dr. Pierson, “The Great Value and Success of Foreign Missions,” “Free Rum on the Congo,” by W. T. Hornady, the Encyclopedia of Missions, Biographies of Moffat, Livingstone, and “Mackay of Uganda.”

NOTES ON AFRICA.

“THE population of the entire continent is estimated at 200,000,000. The Arabs predominate in the north, the Negroes in the center, and the Hottentots in south central Africa. The religion of the majority of the natives in north Africa, and in the central part to a great extent, is Mohammedanism. The lowest form of religion, called fetichism, is believed in and practised by the people of south central Africa. Polygamy is allowed both by Mohammedans and pagans, and is generally practised by all the native tribes. . . . The mass of the people are debased heathen, believing that all sickness, accidents, or death are caused by witches, who are human beings inhabited by an evil spirit. . . . The huts of the natives look like hay-stacks covered with grass, with a hole in one

side large enough to crawl in on hands and knees. . . . Africa is famous for gold, ivory, and diamonds. Salt is abundant, copper of the richest description is found. One of the principal exports is palm-oil. The east coast, with some exceptions, is generally healthy, but the west is the most deadly to the white race of any region yet visited by Europeans. The scenery is varied and beautiful. . . . Slavery is rampant as ever, and broods like a curse over the continent. 'It is no uncommon thing to see dense throngs of unhappy wretches, chained together, with open and undressed wounds on their shoulders, stand waiting to be sold; while here, there, and everywhere, keen-eyed Arabs jostle each other in their eager bargain-making. Now and again an overdriven prize sinks where he or she stands, and expires through weakness or fever incurred during the long and fearful marches across deserts and swamps.' . . . Another thralldom is in some respects even worse. A native chief sending a pitiful appeal to England to stop pouring barasá (rum or gin) into Africa, adds, 'It has ruined our country; it has ruined our people very much; it has made our people become mad.' . . . From the ports of *Boston alone* the 'exports of rum to Africa for five years, ending June 30, 1887, were 3,359,224 gallons, besides 141,572 gallons of other spirits'! Rev. H. Waller, F. R. G. S., testifies to seeing hundreds of young women [as well as men] lying beastly drunk around the wagons of the rumsellers. Nothing so retards missionary effort. In the light of such facts who will say that temperance work is not a vital part of missions? . . . But there are bright things to be recorded. 'The Bible has been translated into many of their languages; about two thousand missionaries are at work among them.' . . . Of David Livingstone and his labors Mr. Stanley eloquently says: 'In 1871 I went to him as prejudiced as the biggest atheist. I saw this solitary old man there, and asked myself, "Why on earth does he stop here?" For months after we met, I found myself listening to him, and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he went about his business, I was converted by him, although he had not tried to do it.' "

Practical Christian Living.

*Practical Christian living should illuminate parlor and kitchen,
purify politics, open the pocket-book, and save the world.*

MY FIGURE HEAD.

BY MARY ANGELLA EVERETT.

ON the vessel's prow, in days of old,
Was carved a mythic head;
And the emblem made the sailors bold,
For it robbed the sea of its dread.
And I, as I sail on life's rough sea—
That I suffer no wreck, no loss—
Will carve on the vessel launched for me
The sign of the holy cross.
Though dark be the night, and loud roar the gale,
I know I can venture far;
My symbol is sure, and I cannot fail
To enter the harbor bar.

Pittsfield, Me.

ANNIE HUNTER'S REWARD.

A HOME STORY OF TENTH GIVING.

BY IDA LORD REMICK.

IV.

AS Annie put up her arms it flashed back to her how John broke her of the habit of sleeping in that position. He said that it drew on the stomach and chest, and made her restless, and she remembered how every night he used to take her arms down gently, so as to awaken her as little as possible; and sometimes she threw them back again three or four times, and it seemed as if he remembered it even in his sleep, and waked purposely, and in the darkness softly felt above her head.

That wave of tender recollection stirred the depths again. The dear, old, precious fellow! She wanted to run back again and hug him heartily.

But she had come up there to think about giving a tenth, so she wiped her eyes and went at it. She told Kate that she had had compunctions, and so she had, but this time she meant to settle it. The giving of love and sympathy appealed to her far more than the giving of money, but she wondered if the first did not depend somewhat upon the last. Could any one love a great deal without wanting to give some money, or something that could be bought with money? She got mixed up, for she couldn't reckon sympathy by silver, or love by gold; but she cleared up again, thinking that, if the great need of the anybody or anything that you loved was for money, of course you'd want to give it, and your love would have to be measured by your willingness to give it.

"It was plain enough in regard to the church," she thought impatiently. She *despised* the sort of Christianity that pretended to love a great deal and howled or sneaked at being asked for a cent! But that needn't take the whole tenth. How should she use the rest of it? She didn't stop to Sunday-school, it wasn't interesting anyhow—just some children and a lot of middle aged women in the Bible class; oh yes! a man or two, of course—and there wasn't any Kings' Daughters or young people's organization. Of course there *was* the ladies' society, but she liked to have died of stupidity just attending it a few times; and as for the mission work, she had no interest in such things. Katie's way of sending somebody into the country in the summer was a good one, but that didn't do for her. She guessed she'd better turn it t'other side to, and send somebody into the city to see the "sights"! She could think of several long-legged boys that would be off their heads at the idea.

"Let me see." About \$150 passed through her hands in the course of the year, sometimes \$175—\$15 to \$17.50. Well, that meant that she couldn't have some dear things that she wanted. She usually had plans for every bit of it, not for herself wholly, but for the house and Christmas and a lot of little

things. Annie Hunter had some expensive tastes, but I don't know that that is a sin, and I suppose it was no easier for her on that account, but she didn't make much fuss about that. "Let me see" again. She was computing. Pencil and paper—she must have them. Down to her own room and back again. John paid for them both at the church. "But why shouldn't I do a little all by myself? Put down \$3 for that, 6 cents a sermon! Cheap enough!"—she made up a horrible little face—"John's got to share with me, I can't endure that!

"Guess I'll give the same as 5 cents a Sunday to Sunday-school, or buy two or three new books for the library, even if I don't go. And that poor old ladies' aid! I'll join—that's 25 cts.—and then I'll save \$2 to buy tickets to every blessed supper—bah!"—she shook her head and made another face—"and oyster stew and strawberry festival and every other old thing that they have, and I'll buy up all those ridiculous holders that they don't know any better than to make; and, well, 75 cents for their poor little sale, and may be something more. That's \$3. Won't they be surprised? They'll think they've struck a gold mine. I don't believe they make more than \$15 or \$20 a year, all put together. But I'll do it if they won't ask me to go! Let me see. What else? \$3 and \$2.60 and \$3—\$8.60. There isn't anything else but the mission society, \$2 for that, then. No, \$3. That'll leave \$6 for extras.

"I don't know but Miss Johnson will faint when she gets that \$3—without asking, too! If there's anything that comes hard I imagine it is the mission money in our church. Miss Johnson has to dig it out of everybody. Now for the extras. Wait a minute," biting the head of her lead pencil. "I guess I'll say \$5 instead of \$3 for church expenses. That will leave \$4 for extras, and I'll get two or three dollars more out of myself somehow. I s'pose I might as well leave those extras until they come along," she mused, but in a minute she started up again.

"I'd like to snatch that hat off little Mary Jones and throw it into the fire! Ah!"—she knew what she would do, she would buy one of those neat little felts for the child. But there! she supposed Mrs. Jones would like a flummy-diddle thing better!

"And, yes," she thought, with a laugh dimpling all over her face, "I'll pay for the cutting of Ann Hartley's next basque! It must worry her to death while she is cutting them, and they certainly worry me to death afterward—and I won't hurt her little feelings, either," she added. "O, I'm getting a heap of fun out of this already!" and down to her room she flew again, pinched up the paper containing the figures, and tucked it into a little round red Japanese box. "That's it!" she said, though there wasn't a cent in it; and down she dashed to amaze Kate and her husband by the sudden change in her, and to set them off laughing at her funny speeches. In five minutes she had them and herself as gay as larks. She didn't tell Kate and she didn't tell John, but her eyes twinkled sometimes when she was alone, and she often caught herself smiling at her own thoughts, which was unusual for Annie Hunter.

It was not a very noble motive? Perhaps not as noble as it might be, but will any of our motives bear too strict an examination? Perhaps she ought to have felt the sacrifice and groaned a little more over it, or have given until she felt it, or some such things. Well, I don't know. "God loveth a cheerful giver."

OUR lives are songs; God writes the words
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad we can make it glad,
Or if sweet we can make it sweeter.—*Selected.*

Words from Home Workers.

NEW HAMPSHIRE.—The Eastern Association of the New Hampshire F. B. W. M. S. held its semiannual convention with the Somersworth Auxiliary, May 1. The morning hour was given first to a devotional service, led by Mrs. Foster, followed by a greeting from the local president and business. At noon the most cordial hospitality was shown by the Somersworth ladies in the spacious dining-room. The afternoon session opened with devotional service, led by Miss Cummings of Vermont, who also reported the work of that Y. M. The discussion, "How much time ought a busy woman to devote to the W. M. S.," as opened in an able paper by Mrs. Chamberlain of Dover, elicited some very practical suggestions. Then followed a paper by Mrs. Davis of Rochester, subject "Faith and Works Win"; a solo by Miss Olive Hill; reading, Miss Tracey; and a report of the local juvenile society. As no mission meeting of Free Baptist women is complete without the appeal for the *MISSIONARY HELPER*, there was no lack in this one. This abstract report of the meeting gives but little idea of the enthusiasm and helpfulness which these conventions impart to all present. The association was organized one year ago for the purpose of considering plans and methods of work or the development of mission interest in the churches represented. It includes churches in the Rockingham and New Durham Q. M's. It is hoped that similar associations will be organized in the state.

MARY G. OSGOOD, *Sec.*

RHODE ISLAND.—The Quarterly Meeting of the R. I. District W. M. S., held in Roger Williams church, Providence, was of exceptional interest, owing to the presence with us of Miss Beebee Phillips, the missionary-elect of our R. I. young people and children, and Miss Willimina Armstrong, the widely known medical missionary from India, at present studying in this country. Miss Phillips very happily responded to

her introduction by promising to visit the churches and young people's societies of the state this spring and summer, where we are very sure she will meet a warm welcome, both for her own sake and that of her parents. To any who have heard Miss Armstrong it will be unnecessary to say that she held her large audience with unabated interest for nearly an hour and a half, while she portrayed with wonderful pathos the infinite sorrows of "the yellow veil." She is undeniably one of the most impressive and fascinating speakers we ever listened to on missionary life and experiences.

Auburn, R. I.

MRS. F. M. KENDALL, *Sec.*

MICHIGAN.—The second annual business meeting of the Oakland Q. M. W. M. S. was held at Highland, April 13. We have a loyal band of workers, and enter upon the new year with a feeling that the future has much in store for us. We are greatly encouraged to press on in the good work. We send the glad tidings of an Auxiliary at Green Oak, organized in December, 1894. Its membership is small, 9 in number, but full of hope and zeal to do the Master's bidding.

Green Oak.

ELSIE BURDICK, *Sec.*

DEAR MISSIONARY HELPER :—I send a few facts relating to the "Children's Band" of the F. B. church of Mason, Mich., Cass and Berrien Q. M., hoping they will be of interest to home workers, and an incentive to greater effort in educating the dear children in this line of work. As a result of earnest prayer and thought the writer organized a Mission Band last May with 10 members. She was chosen president, a good sister vice-president. The remaining officers and committees were girls and boys. We assumed the name of "Willing Workers," which has proved a suitable one, from the willingness of its members to employ head, heart, hands, feet, and voice to advance the work.

At our semi monthly meetings, missionary intelligence and suitable recitations supplemented the devotional exercises, varied by work of busy fingers and instruction upon India, our

missionaries, etc., by the president. At the W. M. S. Auxiliary meeting of the June session of Q. M. the Band rendered very acceptably "Little Lights." This little army of 20 girls and boys, with their earnest appeal, emphasized by marching with lighted tapers, found their way to many hearts, and made an impression for good that cannot soon be forgotten. Some of the work extended into the highways and byways. One instance: Some motherless children were visited and invited to Sunday-school; through the perseverance and zeal of the Band, better clothing was provided for them, new shoes purchased, and their regular attendance secured, which greatly gladdened the hearts of the young toilers. The boys and girls render better service everywhere because of this organized effort.

The last occasion of particular interest was a bazaar, for which these "Willing Workers" had been preparing articles for months. Connected with it were short literary exercises, also a supper, all of which was a success, and netted the society \$17.44. We increased this amount to \$20 from our treasury, and forwarded it April 17; \$8 to be appropriated to Miss Barnes's salary. The society also voted to take one share (\$4) in Miss Barnes's salary as a part of its regular work in future. Our membership has reached 39, and whole amount raised since organization probably \$25. We hope this record of 11 months may stimulate our sisters to greater effort in this department of work.

A lover of the children,

ELLA LATIMER JOY, *Pres.*

IN MEMORIAM.

BIDDEFORD, ME., April 15. For the first time since the organization of our missionary auxiliary, five years ago, we are called upon to mourn the loss by death of an active and devoted member. After months of gradually increasing weakness, Sister Elvira Moulton, wife of Frank Moulton, passed from this life into the broader existence beyond. A resident of this city for years, her circle of acquaintances was large, and she

easily won and kept the esteem and love of all who were associated with her. Frail of health, she was deprived of participation in the outside activities of life, but as wife and homemaker she faithfully performed her duties and was a kindly and considerate neighbor. Seldom did the missionary auxiliary meet that some memento of her loving kindness was not sent to us, reminding us that she kept this branch of the church, to which she was a true and devoted member, fresh in her memory, and we think with sadness that we shall see her no more. But with the days God gave her well spent, she has gone to enjoy the peace which passeth all understanding.

MRS. LIDA J. DEARBORN, *Sec.*

OLNEYVILLE, R. I. The following memorial on the death of Mrs. Annie M. Salisbury was adopted by the Woman's Missionary Society of the Plainfield St. F. B. church, Olneyville, R. I., May 7:

"Once more our society has lost by death a beloved sister, a faithful member, and one who was ever ready to do all that her time and strength made possible. The removal of one who filled so completely her place in the now desolate home has left hearts bleeding. Her life was radiant with Christian graces, and in her faith she simply stretched forth her hand to take the hand of Him who is invisible. The lesson of her Christian life is inspiring, and tender memories of her cheerful presence and encouraging words will be long cherished by those who were associated with her."

JULIA A. HARRINGTON, *Sec.*

REPORT OF ADDITION TO LITERATURE FUND.

[Received during the month of April.]

Mrs. E. O. Dickinson, Racine, Wis.	\$1.00
Mrs. O. W. Fullom, Portland, Me.	2.00
Previously acknowledged	5.45
Total,		\$8.45

MRS. CLARA E. SCHWARZ,
492 Pine Street, Providence, R. I.

May 8, 1895.

SEED THOUGHTS.

BY HOME WORKERS.

DALLYING with duty is dangerous. Ownership may not be possession. Possession should be but stewardship. Death is better than estrangement. Estrangement is more cruel than the grave.—*E. J.*

To a convalescent: "Take time to get well. There should be no hurry. Good things grow slowly."—*H. D.*

Nothing is too trivial for God to notice that affects the happiness of his children.

If the love of Christ fills the heart there is no room for ill-will to the neighbor.—*M. R. W.*

Youth and strength slip away, but the ministry of prayer is left us to the last, for the work and workers we love so much, for Jesus' sake.

If we have Christ, whatever our losses, we always have the best left.

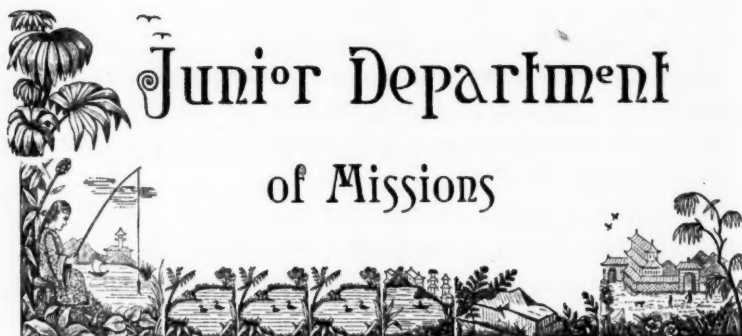
No dark valley or deep river lies between earth and heaven for the Christian.—*A. S. D. B.*

It is sometimes better to be high than deep. They who dig laboriously at the roots of things may not be so wise as they who, standing erect, easily look over.—*N. W.*

"Our times are in God's hands." Ps. 31: 15. Do we fully comprehend the depth of meaning in this utterance? Do we have an adequate conception of what it *may* mean to *each one* of us? If we are in God's hand, what can touch us, to do us harm? O that we might feel the shelter that these words suggest to the weary soul.

Shall we not commit our way, our life, our work, our all, into the hand of our Keeper, and sink down into that rest which our God has proffered to each needy soul?—*M. M. H.*

OURS is a lost world. The Gospel is a trust. No Pilate-like washing of our hands can rid us of our responsibility for its promulgation.—*C. H. Strickland, D. D.*



CHILDREN'S CONSECRATION HYMN.

[Air, " Just as I am."]

"JUST as I am," thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come!

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,
Therefore, to thee I come.

"Just as I am," young, strong, and free,
To be the best that I can be
For truth and righteousness and thee,
Lord of my life, I come.

—Marianne Farningham.

ROLL OF HONOR.

Miss Emilie E. Barnes's salary—shares \$4 each.

Children's Mission Band, Campbell Hill, Ill.	2 shares
"The Little Helpers," Nashville Center, Minn.	1 share
Juniors of Elmwood church, Providence, R. I.	1 share
"Cheerful Givers," Scranton Ave. church, Cleveland, O.	2 shares

LETTER FROM THE CHILDREN'S MISSIONARY.

MY DEAR FRIENDS :—

It gives me much pleasure to send you this letter, that you may have a message direct from me for your June meeting. I am so glad that you have been such faithful friends to me my first year in India. Some have sent me letters, others messages by your older friends, and many more something from your treasures which has supplied my needs here in this heathen land. And I have also heard that many of you have remembered to pray for me. For all these things which have been a help and blessing I want to say, Thank you, thank you, thank you.

When I think of how you are trying to help others through your missionary, I often pray, O Lord Jesus, help me to be faithful !

The girls here in the Orphanage send you their "No mas-kar," which is the Oriya salutation. One tiny girl who knows a few words in English said to send you "Good-morning." And I am sure the boys too would send greeting did they know I am writing.

I send a precious message from our best Friend. See how much there is in it for us. "I am the Good Shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me. I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand."

With my love and prayer for all, your missionary,

EMILIE E. BARNES.

Sinclair Orphanage, Balasore, India.

TEST QUESTIONS.—Who can tell—in this month of June—what flowers are mentioned in the Bible?

ANSWER TO QUESTION IN APRIL.—Jacob at Bethel. Gen. 28 : 22.

STILL THEY COME.

NASHVILLE CENTER, MINN., April 9.

DEAR MRS. WHITCOMB :—

I have just sent \$4 for the very little girls of this place, who call themselves "The Little Helpers." The money is for Miss Barnes, and this \$4 will place them on the Roll of Honor. Also the small boys wish their society, "The Cheerful Workers," to be on the Roll of Honor—they have nearly money enough for one share. They meet every two weeks on Saturday to play together, but they wanted to do something for the children's missionary, so they elected officers, have one hour of devotional exercises, then a little business, each giving a penny. There are 8 of them. This aroused the little girls, and 8 of them met at one of their houses and had a concert, inviting in a few neighbors to listen, and took a collection of \$4.20. You will hear from these little ones again and how they "provoke one another to good works." About all I had to do was to speak a few encouraging words and had the honor of giving them a name.

Sincerely,

A. A. McKENNEY.

CLEVELAND, OHIO, May 6.

My Mission Band will take two shares (\$8) of Miss Barnes's salary. We are called the "Cheerful Givers Mission Band," and belong to the Scranton Ave., F. B. church. My children are very much interested in Miss Barnes, and have learned to love her through her letters in the *HELPER*, which we read at our monthly meetings.

Truly yours,

MRS. P. M. SKEEL.

THE STORY OF BANBEE.

BANBEE was a little heathen girl who had been taught to pray to an idol that was in her home. It was a very dreadful-looking thing, with long, stiff hands, crooked legs, and a face that made one want to turn away from it at once. But, notwithstanding the idol was such a fright, little Banbee prayed to it and gave it food and some of her few little treasures.

Often when very hungry the poor little girl would offer all her dinner to the god, thinking it would do her soul good.

One day she hurt her hand with a piece of glass, and when the blood flowed she became frightened and ran to the idol, asking it to help her. When her hand grew worse she laid it on the stiff, wooden fingers of the god, expecting every moment the pain would be gone. But the pain increased, and poor little Banbee cried, but still through it all she did not lose faith in the god.

At last Banbee's arm began to look red, and sharp, cruel pains ran up and down from her shoulder to her finger. This new trouble the little girl showed to the idol, but the great, dull eyes just stared on and never noticed her. At this time a good missionary was going home from visiting some sick people, and hearing some one moaning, she went to the hut where Banbee lived, and there she saw a little child, thin and suffering, sitting close to an ugly idol, begging him to stop the pain in her hand. She would hold her little brown hand in the well one, and then lift it close to the great staring eyes, saying words little folks in this country could not understand—for Banbee lived in India—but which meant, "See, see! help poor Banbee!"

The missionary had medicine with her in a case, for part of her good work was to heal the bodies of the poor heathen as well as to care for their souls. She went into the hut, and, taking the poor, aching hand, said, "Little girl, I am your friend."

Banbee was not afraid, for she had seen "the clean mamma," as they called the missionary, going through the village a number of times. She watched her with interest when she opened a bottle and bathed so very gently the wounded finger and then the whole hand in a cool wash. And as she bathed it and the pain lessened, Banbee listened to the story of Jesus's great love for little children; how he came to earth to save just such little ones as Banbee. And then the

lady told the little girl how useless it was to pray to anything made out of wood, which had once been a senseless tree, standing unnoticed in the forest.

It was a wonderful story for Banbee to hear, and Jesus seemed just the friend she needed, for the little girl had not many friends. But it was quite a time before Banbee could entirely give up her wooden god. She would often, after talking with her new friend (the kind missionary), creep into the room where it was and pray to it. But at last Banbee took Jesus for her best friend, and used to say she loved the far-away Christians, because they sent "the clean mamma" to tell her of Jesus.—*The Little Worker.*

PUBLISHER'S NOTES.

A NOTE just at hand from a subscriber who says she is seventy-three years old, and that she has always read and enjoyed the HELPER, is a real inspiration to those who are preparing the magazine month by month for its readers. It is, too, a reminder that we must be looking to the young women to keep our subscription list full. The mothers are passing on, and it remains for the daughters to see to it that no part of their work be allowed to falter for lack of ready workers.

In some localities summer is a more favorable season than winter for securing HELPER subscriptions. Just now is a good time to send in new names to begin with the July issue. We can, however, send back numbers from the commencement of the year if desired. Please state with which month you wish your subscription to begin.

Some of our friends were not able to do all they planned at the beginning of the year in securing new subscriptions. What better time will there be to complete your plans than just now? Sample copies furnished when requested.

59 Vinton St., Providence, R. I.

"CHARM always strikes the sight, but merit wins the soul."

AMONG OUR BOOKS.

"Books should to one of these four ends conduce:
For wisdom, piety, delight, or use."

The Encyclopaedia of Missions. Edited by Rev. Edwin Munsell Bliss. New York, Funk and Wagnalls. 2 octavo vols. Cloth, 1354 pp. Price, \$12, carriage free (see editorial review).

A Compendium and Question Book of Parliamentary Law. Systematically arranged for all deliberative bodies. By Lilian Cole Bethel. Paragon Book Company, Springfield, O. Price: leather 40 cts.; imitation leather, 25 cts.

This little book of 54 pages is what we have been looking for. It is simple in construction, clearly expressed, condensed—yet with all needful explanation of parliamentary usage—has good type, firm paper, flexible covers, and is easily carried in the pocket to conventions or the Auxiliary meeting. Much of it is in the form of question and answer, which makes the sometimes perplexing rules perfectly intelligible to local workers. Mrs. Bethel's experience in giving public drills and conducting parliamentary classes has aided her in selecting the best methods of presenting difficult points. The book is commended by National W. C. T. U. leaders, as well it may be.

Ten Nights in a Bar-Room. By T. S. Arthur. Philadelphia, Porter and Coates. Cloth, black and silver, 12mo, 75 cts.

This well known story loses none of its vigor as a temperance lesson by being over forty years old. The new edition comes to us in substantial cover and large type. The story is intense, often terrible; but intense evils demand intense counter-irritants, and many minds can be touched only by such vivid realism. May it continue its influence against wrong until that wrong is righted.

Magazines, etc., received. *Medical Mission Herald*, *Book News*, *Journal of Zoophily*. "The Lord My Healer and Keeper" (pamphlet) by Carrie B. Bates. A finely illustrated souvenir of Bates College and the inauguration of President Chase. "Anniversary Exercises of Cobb Divinity School."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for April, 1895.

MAINE.

Brownfield aux., on Q. M. appro.	\$3.00
Bowdoinham Ridge aux., Miss Coombs's salary	5.00
Brunswick Village ch., "The Katie girls" for Katie	5.25
Farmington Q. M. W. M. Soc. for native teacher and on L. M. Mrs. Eliza Jack West, Farmington	9.55
Kenduskeag, Mrs. J. J. Banks T. O.	1.00
Oakland aux.	6.00
Phillips, Mrs. Julia S. Lambert 1-2 gen. fund and 1-2 widow's home and for L. M.	25.00
So. Parsonsfield aux. for ragged schools	19.00
Sprague's Mills S. S. for Elloise in Sinclair Orphanage	25.00
West Falmouth aux. for zenana work at Balasore and on L. M. Mrs. Mary S. Frye	6.00
Wells Branch, Mrs. J. A. Lowell for T. O.	1.00
Waterville Q. M. for gen. fund	3.00

NEW HAMPSHIRE.

Concord, Mrs. Fred Heath for Miss Butts and Ind. Dept. at Storer	5.00
Danville aux.	14.00
Franconia, F. B. church and congregation	8.00
Manchester First F. B. church	1.15
New Hampton aux.	5.00
Strafford Corner F. B. S. S. for Miss Barnes's salary	8.00

VERMONT.

Enosburgh Q. M. for Mrs. Smith's salary	5.00
East Randolph aux., for do	15.00

MASSACHUSETTS.

Amesbury ch. for Miss Barnes's salary	3.00
Boston F. B. ch. Shawmut Ave. Primary Dept. for Miss Barnes	7.07
Boston; Mrs. M. C. Hammett T. O. "Wait on the Lord"	3.00
Dorchester, Mrs. H. C. Perkins T. O.	2.00

RHODE ISLAND.

Auburn ch., Ind. Dept. and Miss Phillips	\$3.00
Carolina aux., Ind. Dept. and Miss Phillips	5.00
No. Scituate aux., Miss Phillips	2.50
No. Scituate "Joyful Workers" Ind. Dept.	2.75
Providence aux., Park St. Ind. Dept. and Miss Phillips	10.00
Providence aux., Roger Wm. Ind. Dept. \$19.25, Miss Phillips \$18.75	38.00
Pascoag aux., Ind. Dept. and Miss Phillips	12.00

NEW YORK.

West Oneonta aux. for Phulmoni	16.00
--------------------------------	-------

INDIANA.

Noble Q. M.	1.95
---------------------	------

ILLINOIS.

Johnsonville, Miss Belle Bowden	2.50
---------------------------------	------

OHIO.

Jobs, Mrs. J. C. Daft	1.00
---------------------------------	------

MICHIGAN.

Cambridge, Mrs. Reed \$1, Mrs. Barnes \$1, Mrs. N. Maxwell \$1, Mrs. K. Maxwell .50, Mrs. Dea. Short .25 for widow's home	3.75
Clarendon and Eckford church	4.00
Hillsdale J. A. C. F. for Miss Barnes's salary	9.00
Mason, Mission Band for do	8.00
No. Rome, Mrs. Briggs \$1, Mrs. L. A. Robinson \$1, Mrs. Daniels and S. S. class \$1 for widow's home	3.00

IOWA.

Fairbanks aux., Mrs. Miner's sal.	5.25
Pleasant Hill aux. for do	2.00

NEBRASKA.

Firth, Mrs. J. J. Murphy for Gesada	1.75
---	------

CALIFORNIA.

Santa Anna, two sisters an Easter gift for zenana teacher	10.00
---	-------

Total \$326.47

LAURA A. DEMERITTE, Treas.
Dever, N. H.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.